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# Olive Trees

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VOL. XXXIV

JULY, 1920

No. 7

A MONTHLY MISSIONARY JOURNAL  
 Published by The Board of Foreign  
 Missions of the Synod of the Re-  
 formed Presbyterian Church of North  
 America in the interest of Mission Work

## OATH-BOUND

Did ever lover count the price true love's devotion cost?  
 Or patriot deem his offering as something that was lost?  
 Would Christ our Master turn His ear against our cry of need?  
 And shall we not right willingly His call for service heed?  
 O haste, my soul, to offer Him a tribute that is meet,  
 And bow thyself, love's bonds slave, in devotion at His feet.

—Jane Peoples.

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# OLIVE TREES

A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE  
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF  
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,  
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DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXIV

JULY, 1920

No. 7

## AN AUTHORITATIVE WORD.

*Sermon of the retiring Moderator, F. M. Wilson, D. D., delivered at the meeting of Synod, at Greeley, Colo., June 3, 1920.*

"Is there any word from the Lord?"  
Jeremiah 37: 17.

This question is to find its affirmative reply, if at all, in the Lord Jesus Christ, who was accustomed to answer men in his formula of no uncertain sound: "Verily, verily, I say unto thee." In the first instance the trembling king propounded the question to the prophet who refused to be either brow-beaten or scared. "And Jeremiah said, there is." The Lord's word by Jeremiah had one thing to commend it, it was true. Amid all the lying messages of time-servers and false prophets, the word of the Lord was sure and steadfast. God had at least one spokesman on whom he could wholly rely. To Zedekiah, the king, it was a word of doom; to Israel and her national aspirations, one of disaster and retribution. God's threatenings, long unheeded and despised, were about to be fulfilled. King and people were to be carried away into Babylon. The glorious political history of Israel was to be brought to an inglorious end. The prophet's witness proved true. God's righteous

judgment fell upon that nation. Subsequent generations have slowly taken their course as history has unfolded "his story;" and the lapse of the centuries has shown that God's purpose carried the glory of the chosen nation over to the spiritual Israel of God. The grand messages of the prophets of old are fulfilled in Christ, and the triumphs they foresaw are more than realized in "His kingdom's glories that excel."

Confused in our day by the clamoring and conflicting voices, men, whose hearts are failing them for fear, are still asking, "Is there any word from the Lord?" And when we look for someone to answer, behold, a greater than Jeremiah is here. The Lord Jesus Christ has become the prophet of God to men. "God... hath at the end of these days spoken unto us in his Son." Nor is there lacking assurance in his word. The tones of certitude and finality ring in his every utterance. Men propose their best theories, which are but shrewd guesses. They hesitatingly speak, each his "perhaps" or his "peradventure," while the people are actually perishing for lack of vision. The world is suffering from a dearth of leadership. There are few among all the high and

mighty of earth fulfilling God's purpose to be "for the people to Godward." Who can tell what an hour may bring forth? Foundations are being overturned. Structures, fondly thought to be permanent, are falling into decay or crumbling into ruin. Brightest hopes of noble hearts everywhere are disappointed. Doubt has taken the place of the prophetic note of certainty.

The answer to all this is Christ. God's prophet in this hour of uncertainty is the Lord from heaven. When, in our fears and bewilderment, we ask, "Is there any word from the Lord?" Jesus Christ makes answer in his gospel word of positive finality: "Verily, verily, I say unto you." "God hath not left himself without witness." God still speaks unto the world' in his Son, whom he appointed heir of all things, through whom also he made the worlds."

Then, some things are fixed and final. In the crash and chaos of this awful hour he has a word, authoritative and absolute. May we hear it. In the apparent collapse and desolation of almost world-wide sweep there are made known in Christ the finalities in which the soul may rest. See that we refuse not him that speaketh. "In the floods of great waters," the "Rock of Ages" rises high above the whelming torrents. On that Rock, which is Christ, a man may place his feet with confidence. He can then walk on—since walk he must—assured that his goings are established, and that the mad waves "shall not come nigh unto him." If Christ has for us a "Verily, verily," then, until these terrible calamities are wholly overpast, a man can sing: "Thou art my hiding place; thou shalt preserve me in trouble; thou shalt compass me about with songs of deliverance." And added to this sweet assurance in a world of doubt, and security in a world of threatened disaster, this same Jesus commissions us to service and leads us forth under the promise of victory.

I. The word of Christ gives a proper explanation of the present unsettled state of the world.

Has the gospel failed? Is Christ with his present resources, defeated and withdrawing from the field? No! God is but signally fulfilling his ancient word: "I will overturn, overturn, overturn—until he come whose right it is."—Eze. 21: 27. What is the meaning of this hour? Has the present situation overtaken us because God has abandoned his world, or because he has come into his world for judgment? Why this perfect welter of national jealousy and class war, industrial strife and race antagonism in which the world is involved? In spite of the lofty ideals held for centuries, a large portion of the world—and the very best of it—seems in imminent danger of collapse. As for Russia, India, Egypt, Germany, Austria, Armenia, Ireland, Korea, China, Mexico—look and draw your own conclusions. Nations are burdened with debt, swept with epidemics, attacked with devastating labor troubles. What is the word from the Lord? To many it would seem that "never in history has the outlook been more universally threatening." Is that the meaning of the facts? That things are unpromising cannot be denied. Every serious mind must have grave forebodings. Conflicting passions are abroad which may well result in widespread disorder and strife.

No one would think of denying that the devil has turned hell loose on earth. But the devil never meant to bring things to this present pass. All he intended was to crush France, then drive down through the Balkans, and on to Bagdad. He never meant England, and Italy, and America—and a score of other nations to become involved. He never meant to uncover all the features of his hellish face. He meant to carry out his plans by easy stages over a period of the next 50 years. But the devil left God out of his calculations. He failed to remember that

"Our God shall surely come,

Keep silence shall not He.

Before Him fire shall waste; great storms

Shall round about Him be."

For nineteen long, slowly-moving centuries the race of men has disregarded the golden rule, and, as a consequence, conditions in the world of labor seem to point to violent disturbance and economic chaos. For equal centuries statesmen have ignored God; they have rejected the claims of Christ, and disregarded his law. Whole nations have sown folly and the harvest must be reaped.

But threatening though the outlook is, we need by no means be disturbed as to the eventual issue. Nor should we think God has forsaken his world. The ancient Hebrews in exile were simply staggered by the events taking place in their native Jerusalem. Yet God sent them an explanation, and his word is full of meaning to us. For when he said, "I will overturn, overturn, overturn—until he come whose right it is," he made clear that he had a part in their national vicissitudes. How strange, when the Book has made so perfectly clear that God is a "man of war," to break in pieces the oppressor, destroy tyranny and despotism, crush injustice and establish the right, that men should call in question his righteous government in the very day when he is filling the earth with his judgments! Christ's explanation of the world turned upside down is: GOD—the overturning God. It is the way of God to shake disordered things. His voice shook the earth at Sinai. And it was a "promise" he later gave, saying, "Yet once more I shake not the earth only, but also heaven. And this word 'yet once more' signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Then something must be secure. What? "A kingdom that cannot be shaken." That is our assurance. "The Lord reigneth," and in the assurance of ultimate victory, "let the earth rejoice," even while evil powers seek to destroy his kingdom. Must evil works be destroyed? Jesus Christ was "manifested to destroy" as well as to save. Will wicked men lift the hand of defiance against God? Then, "A fire

goeth before him, and burneth up his enemies round about." Are they "consuming into smoke?" Then, we ought not to forget that it is "Our God" that "is a consuming fire." "He loveth righteousness and judgment."

If, then, *God is overturning*—if he is pouring out judgments in the earth, if he is shaking heaven and earth that he may level to the ground structures of satan—if he is thus preparing the way of the Lord, who is building a kingdom which cannot be moved, this is no hour for pessimism and despondency and doubt. This is no day for the Church, Eli-like, to sit trembling for the ark of God. Instead of threatening to fall over to the ground dead, it is time to stand up and praise God in the use of Psalm 98: "O sing unto the Lord a new song, for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the heathen." "Make a joyful noise unto the Lord, all the earth. Sing unto the Lord with the harp; with the trumpet and sound of the cornet. Let the sea roar; the world and they that dwell therein. Let floods clap their hands! Let the hills be joyful together, before the Lord"—Why? For higher wages and shorter hours? For better homes and cheaper bread? For industrial prosperity and stabilized finance? Well, possibly, but not *primarily*. First and foremost, "for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."

I submit that Scripture as Christ's explanation of the present world upheaval. From out of the midst of the storm comes his voice clear and calm: "Be of good cheer: it is I; be not afraid." He draws near, walking across the troubled waters, and he makes the very waves that threaten to engulf us the pavement of his approaching feet.

"Then pealed the bells more loud and deep;

God is not dead nor doth he sleep!  
The wrong shall fail,

The right prevail,

With peace on earth, good will to men."

II. The word of Christ assures us that there are upon earth some permanent relationships among men.

There is today a bold and persistent challenge of the right of existing institutions. All social relations of men are under fire. Whatever modifications must come as men move forward into the future, we rightly accept the gage of battle so impudently and defiantly thrown down by these sworn enemies of society.

And here, again, we need not surrender to baseless fears. For as long as Christ lives and speaks through this infallible Book, there is a "verily, verily" from the Lord as to these at least: the family, the Church and the state. He assures us that these divine institutions, ordained for the welfare of mankind, will abide. If that is true, men may quiet many of their fears.

In this generation we are sorely plagued because obliged to live in a day when sophisticated fools are amusing themselves by preaching all sorts of doctrines subversive of the home, the church and national order. The rattle and clatter of these Babel tongues have become articulate not alone in the insane demand that economic life must be wrested from all sure foundations in the fond, but foolish, hope that chaos will be able, under some inherent urge, to evolve itself into cosmos. They pour their poisonous distillations into the fountains of the very life and continued existence of the race! They lay their obscene indictments against both the Christian home and the blood-bought church—holy of holies of a pure love on earth, and Bride of the Lamb of God. Bolshevism and Anarchy openly challenge the rights of the State. They lay their defiling hand on these three institutions which God has ordained for the organization, preservation, elevation, and salvation of the race.

Amid disrupted hearth-stones and crumbling temples and falling thrones and crashing empires, one may be par-

doned for asking: "Is this the end of the promises of God of a new heaven and a new earth? Amid all the sweet amenities, the saving ministries, the priceless possessions of the race, is there anything abiding? Is there any word from the Lord?" "Verily, verily." Hear we the words of Christ:

"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and his mother and cleave unto his wife. And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together let not man put asunder."

And the church, with all her follies and imperfections, is yet "my church." I will build her upon the Rock of mine own eternal Sonship; "and the gates of hell shall not prevail against it."

And to all the blasphemies of Nietzsche and mad ravings of Lenine and Trotsky Jesus answers "Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God." So let us calm our fears and bid our troubled hearts be still. Civilization is rounding a sharp curve—sure enough—but sit tight. The old world is not going to skid and upset in the ditch. "If the foundations be destroyed what can the righteous do?" "The Lord is in his holy temple, the Lord's throne is in heaven—the wicked and him that loveth violence, his soul hateth." "Stand stili and see the salvation of the Lord." "Upon the wicked he shall rain snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance beholdeth the upright." Many judgments must yet be poured out on the Godless nations to bring them to repentance. Many reformations must yet be wrought. But God's ordinance of civil government shall abide as long as time—and the nations of the saved shall one day walk in the light of the Kingdom of God. "All nations whom thou hast made shall come and worship before thee,

O Lord, and shall glorify thy name."

III. In the third place, in spite of all the upheavals in the earth, the word of Christ assures us that we still have "the everlasting gospel."

Nothing has occurred to set aside the eternal verities of redemption. The saving love of God flows on undisturbed and unchecked. The river of the water of life still proceeds out of the throne of God and the Lamb. In its manifestations upon earth it still issues from the threshold and altar of God's house on Mount Zion. Beginning a brook with its waters to the ankles, becoming a stream with its waters to the knees, then to the thighs, it has risen and widened until it has become a river that cannot be passed over—and everything lives whither the river cometh. Jesus Christ is still the rest and peace of the immortal soul. No power on earth or under the earth has been able to repeal his great Emancipation Proclamation; "He hath sent me to preach deliverance to the captives and the opening of the prison doors to them that are bound." "Ye shall know the truth and the truth shall make you free." "Him that cometh to me I will in no wise cast out." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me—for my yoke is easy and my burden is light." "Look unto me and be ye saved, all the ends of the earth." "The Spirit and the Bride say come. And let him that heareth say come. And whosoever will let him take of the water of life freely."

God sent forth the angel to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Does any one suppose that recent earthly events have scared him back to heaven? If not, he is still "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, the earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. And we are not to be

surprised and shaken in our faith because there follows "another angel, saying, Babylon is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

Can anybody see evidence in all the world that the devil and the cohorts of hell have gotten abroad so effectively in the world as to hinder that gospel which Christ once said is "the power of God unto salvation to every one that believeth?" No reports from our mission in China would indicate it. Reports from the Levant, where tens of thousands have died rather than deny their Lord and Christ, would seem to indicate that the gospel is still functioning after the order of the original promise. And the sight of millions giving their lives on the battlefields of Europe for the cause of justice and righteousness—which cause we may never forget is once and always God's cause—would seem to indicate that the Lamb in the midst of the throne is still judging and making war, and by his truth and Spirit forging the great chain a little tighter on that old serpent, the devil, slanderer of God.

And it still remains true that souls can be brought into this peace and life of Christ only by a new birth—the re-birth of the spirit of man by the supernatural power of the Spirit of God. Rationalistic education and Godless Kultur, soulless efficiency and Christless political philosophy can never produce the boasted "superman." If there has ever been a time since the foundation of the world when that ought to be as clear as a sunbeam this is that hour. For the vulgar repugnance of that purely mundane process stands before the world in bald, bold, naked outline—as hideous, as hell. Instead of any church stalling and stuttering and stammering on that truth today, it seems to me even the unregenerate ought to be able to see that Christ is telling the simplest truth when he says, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." "Ye must be born again."

And then, the old Book abides. "Is there any word from the Lord?" Yes, thank God. Jesus answers and says, "There is." God's word is established in the heavens. What skeptic or doubting critic will climb to the heights of God's throne and pull it down?" "All flesh is grass," and all the glory of the critics, as the flower of the grass. "The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Surely the rationalistic, beer-sodden, tobacco-preserved critics are grass. And I, for one, in spite of the last five years, am willing to pit the Lord Jesus Christ against the mightiest of them. "Rax me the Book!" "Read me from the Book. What Book? There is but one Book." And there are more millions reading it; there are more hundreds of millions of copies of it in existence, more being printed, more being treasured, more being shipped and distributed to earth's end today than in any year since our Lord, who speaks his "Verily, verily" in the Book, ascended from the Mount of Olives to take his seat on the throne of the Highest.

And Christ's gospel contains a "verily, verily" as to victory over death and the grave. For frail man, whose days are as the grass, no Saviour is adequate unless he take account of the death-chamber, the funeral car and the graveyard. Who ever uttered message more thrilling than this: that Christ's triumph over the last great enemy of man is absolute and ultimate? In the last analysis, all other ground of belief in a future life can warrant nothing more than a fond and faltering "hope." There is but one assurance of victory and life supernal beyond the impenetrable curtain of death, viz., "Christ died and rose again." He went into the citadel of the dark prison house of death, pulled down its pillars and bore away its gates of brass. The "word from the Lord" is: "Because I live, ye shall live also." There is one place in all the universe where we may fearlessly

fall down as dead, and that is at the feet of Jesus Christ, "Lord of life and death." For he will lay his mighty right hand upon us saying, "Fear not; I am the first and the last; I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and death." Only once in the long sweep of the ages did God release the powers of death to do their uttermost. Except in that dark hour God Almighty has held them in leash. On Christ death did its unrestrained worst. "Look at Jesus where he was—the poor, tortured, wounded body, slain for our sins, lying cold and still in Joseph's grave." Satan had done his worst. He thought the victory was his. But now look again in the early dawn of the third day. The spirit of Life's Lord swept through that still cold body. Beyond question he was phalanxed about with power omnipotent and unrestrained. What was the issue? Solitary, and undisturbed and unhindered by even so much as a finger of death, Jesus Christ arose quietly, and upward he swept, higher and still higher—past principalities and powers and all might and dominion, to sit down at the right hand of God.

The gospel bids dying men lift their eyes from Joseph's tomb, where Jesus was, to behold him now "where he is—enthroned in the worship and wonder of heaven." And the "word from the Lord" is: "Unto me belong the issues from death," and him that trusteth in me will I lift from his grave "to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

IV. More clearly than ever before the word of Christ lays upon his Church the obligation of a full gospel program.

The world has come to its present pass from the lack of a complete gospel. It seems a pity that after 1900 years the world does not yet know what God's gospel really is. Large sections know only a contracted and partial gospel. What is needed is a whole gospel and a full gospel pro-



gram. The world has yet to see what God can do through a church bearing to the world his entire message. The power of Christ to set things right in this world no Christian will dispute. He is invested with universal authority. On this he bases his promise of victory to the Church. But the victory sought by the Church must correspond to that which he has determined to win in this world through the agency of his Church.

That he has a world program is not open to question. In one of the most solemn moments of his association with his disciples, about to ascend to heaven, he set forth that program in what seem to be unmistakable terms. It is feared that much of the significance of the Great Commission has been lost by supposing that it obligates the church to the work of foreign missions alone. "There is an unapproachable majesty in the words which makes one shrink from touching them. They seem to rise before us like a great mountain which it would be presumption to attempt to scale. What a mighty range they take, up to heaven, out to all the earth, down to the end of time—and all so calm, so simple, so strong, so sure."

He begins with the claim of all authority. He next announces that he is entering upon a work to be continued through his people in "all the days." How courageously he speaks! How surprisingly he commits himself and his cause, in a real sense, to his people! And solemnly significant is this fact, that Jesus Christ—the Life and Wisdom and Power of God—agrees to be with his church, in her midst and about her, only as she courageously and aggressively sets herself to the fulfillment of this entire commission. See the sweep of obligation it lays on the church; evangelism at home; the nurture and upbuilding of renewed souls; missions—foreign missions, if you will—to the last man of the race.

But this is not all. What kind of missions? Missions with what object in view? The saving of souls, more or less, while the world, the "Cosmos,"

the divine order of life for the world, is ignored? The saving of individual souls while the world is left to perish?

Listen to the words: "Make disciples of all the nations—teaching them to *observe all things* whatsoever I have commanded you." "All things"—"Teaching them to *observe*." That sounds very like a program for actual "kingdom building." There is here no warrant for a mere superficial "evangelism," so-called. Here is a commission to the church to witness for all truth and against all contrary to evil. Here is the command of Christ that his people set themselves to establish a social and industrial justice in the earth; commercial good will and helpfulness among all men. There is no stopping short of national and international righteousness.

The hour cometh and now is when the church which disclaims interest in such vital concerns of men will forfeit the right to be called the Church of the Christ of men.

To this "kingdom building" Christ calls the people of God. "The kingdom of God is at hand," "Repent ye, and believe the gospel." One word of Christ the Church seems largely to have forgotten, "As ye go, preach, saying the kingdom of heaven is at hand." The church has never yet made the world know what the "Gospel" really is! And the world, in turn, has shown itself uninterested in a "gospel" wholly inadequate to meet some of the world's most patent needs. Most Christians do not believe in their gospel. They do not believe it will work in industry, commerce and politics and in international relations. If they did, they would have tried it long ago. How few believe in the 67th Psalm which teaches us to ask God's blessing upon us, to the end that it may break forth and oversweep all bounds, touching and renewing every relationship of mankind to earth's remotest end!

This is the work, this is the program, to which Christ commissions us. Can any Church hope to abide

and prosper that refuses to accept the full program? Christ's own sermon at Nazareth struck the social note clearly and firmly. That was the platform on which he proposed to stand. That was the keynote he struck for the gospel he came to preach and to live.

And I submit that the only Christianity that will prove itself able in the future to avert disasters similar to those which have now all but overwhelmed us, is that sort of Christianity which goes everywhere preaching and practicing the gospel of the kingdom, the sway and rule of the Divine Christ in all these industrial and political concerns of mankind.

This is the sort of Christianity which the church must send to the foreign field. We are not commissioned to send missionaries out to save a few brands from the burning; they are sent out with Heaven's Fire Department to work with those people in putting the fires of evil out. They are not going out to rescue a few souls from a sinking ship and get them safely aboard the gospel ship; they are going out to teach those people how to build a ship seaworthy, give them the compass, put the mariner's chart in their hand, point them to the pole star, and show them how to sail their ship on the high seas of human life. They are not going out to carry aside a few handfuls of meal to receive the leaven; they are going out to put the leaven down into the whole lump of educational and domestic, industrial and political life until the entire mass of human relationships shall have been renewed.

It is to that larger task of saving the world that the Church is called. And will any church live to bless the future which refuses the obligations laid on her by Christ?

V. The word of Christ assures us that it is still possible to believe in the Christian's God.

Multitudes now insist they are unable to do this. "If there is a good God, why did he permit the war?" "Why, since the war, are so many things apparently going from bad to

worse?" "What sort of a God have we?"

If the church is to do its great work in the world, we must know assuredly that our God is none other than the God and Father of our Lord Jesus Christ.

The skeptics have now had it out with Christ to the extent that we have reached this point: Either God is running his world or the whole establishment is being operated under purely materialistic forces; that is to say, under the operation of blind and impersonal law. Now, which is it? Well, we are told that the past five or six years have exploded God and the Bible and Christ and Christianity. The war was scarcely on when men began to ask: "Why did Christianity not prevent the war?" We are entitled to ask back: "Why did not science prevent the war?" Then we recall that it was the most scientific nation on earth that brought on the war. And why did not big business, and the newspapers, and the universities, and civil governments prevent the war? Are these all to go out of business because the war "came?" And will Christians now permit the world to forget that the little toy gods of the Amorites, as Dr. Charles Reynolds Brown calls them, did not prevent the war? In these gods many near-sighted people, sorely in need of our God's "eye salve," put their entire trust. They were devoutly worshipping before the shrines of "Evolution" and "Zeit-Geist," i. e., the Time Spirit, and "the Stream of Progress," and the "Cosmic Urge," whatever these pretentious phrases may mean on the lips of those who used them in such showy fashion!

We are at least entitled to ask: "What about these household gods of the Huns and Amorites?" "They showed themselves no more able to safeguard the interests of mankind than so many stone images."

Then we are driven to this, our very last ditch: Unless there is safety to be found in the living God whom Jesus Christ came to declare, then hope there is none. Accordingly we

Christians must answer the question so often asked, sometimes wistfully and sometimes with a sneer: "Why did not Christianity prevent this war?" Well, why didn't it. Because I can find no better answer, and because I deem his answer entirely adequate, I quote Brown, of Yale: "I have my own idea about that. I have the feeling that it was because we did not have enough of Christianity on hand in the summer of 1914, and what we had was not always of the right sort. In great sections of the nominally Christian world there were teachers of religion who were exalting the personal and private virtues of sobriety, chastity, kindness and the like; all this they ought to have done, but they left certain other things undone. They were not giving sufficient attention to those social, economic and political virtues which also belong to our Christian faith and which have to do with the coming of the kingdom of God on earth."

I, for one, am left by the war in the position where I have not the slightest difficulty to believe in God the Father Almighty, Maker of heaven and earth. On reading my Bible I find revealed a God very like the one who has been abroad in the earth these recent days. My Bible says, "The Lord at thy right hand shall strike through kings in the day of his wrath." Then the nations ought to have been careful not to provoke him to wrath. They ought to have remembered that he said he would "judge among the nations," and "fill the places with dead bodies," and "wound the heads over many countries."

Now, herein is a marvelous thing, that men should disbelieve in God because he has done the very thing he said, hundreds of years ago, he would do! It is the word of Christ, peeling down through the centuries, and so signally fulfilled before our eyes, that ought to enable us now, even if never before, to believe in God. With the worthy Dean of Yale I have believed

in God ever since I learned to believe in him at my mother's knee; and I never believed in him so strongly as I have since the 11th day of November, 1918. I never felt so sure that I was living in a world presided over by the Judge of all the earth, who does right.

Behold the retribution visited on those who sought to assassinate the world! Their particular philosophy of life, which had been gaining headway for twenty years, was tried under the most favorable conditions furnished in the history of mankind—and it miserably failed! Why? The German people, numerous, prosperous, intelligent, united, prepared—fiendishly prepared—staked everything on their philosophy of brute force, and set out to impose what they regarded as a superior culture upon the rest of the world by force of arms. "And they put it to the test only to go down to defeat before the moral sense of mankind and the over-ruling will of Almighty God."

A miniature of the Day of Judgment has been set before our eyes. "The Son of Man shall sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them—as a shepherd divideth his sheep from the goats." Look at the plight of Germany today, and the essentials of the picture are there. Robbed of her colonies; her proud navy in the hands of the Allies or ignominiously sunk in the depths of the sea; her mighty merchant marine sailing the seven seas under enemy flags; her commerce, built up at such cost of effort and money, utterly destroyed. According to her own figures, she has seen go under the sod 1,700,000 of her choicest young men, and 1,500,000 more come back from her fiendish battle lines wounded, blind or broken in health. She was compelled to sign the most humiliating armistice of any powerful nation in history. She piled up in the war a national debt which makes her bankrupt. The daily press, within a fortnight, says her floating debt is increas-

ing \$3,000,000,000 to \$4,000,000,000 each month. She is under bond to pay in reparations for her damages to France and Belgium a sum of not less than \$30,000,000,000. And she is under, to her, the most galling humiliation of all, to enforce payment to the last dollar the armies of occupation are on her sacred soil!

Worst of all, she has stamped the brand of Cain on her own brow. She has become the Judas among the nations. "She has plunged herself into a depth of moral contempt in the eyes of the whole world, from which she will not emerge in a hundred years."

God is not mocked. Whatsoever a nation soweth, THAT shall it also reap.

Can I longer find it possible to believe in the God of Christianity? Verily, I can. For God has interposed to save the world! Once again I see his unspeakable love. And again he has shown that when it becomes necessary to send forth his armies of judgment, sheltering Mercy is enlisted to form both the van and the rearguard of his hosts. Read in Psalm 36 how he enfolds his most terrible judgments in preserving mercy:

Thy mercy, Lord, is in the heavens,  
Thy truth doth reach the clouds;  
Thy justice is like mountains great,  
Thy judgments deep as floods.

Lord, thou preservest man and beast,  
How precious is thy grace;  
Therefore in shadow of thy wings,  
Men's sons their trust shall place.

"Who is like unto thee, O God of Jeshurun; who rideth for our help upon the heavens, and in his excellency on the skies. The eternal God is thy refuge, and underneath" all human interests "are the everlasting arms."

\* \*

These we believe to be some of the assuring utterances of the Lord Jesus Christ for the times which have fallen upon us. "Is there any word from the Lord?" "There is." It is in the Book—the grand, old—the new, the

ever-newer Book. Christ pronounces the word of the Lord to this sadly broken, bruised and bleeding and wailing world. Among all the messengers of the passing centuries, He alone stands undiscredited. While all about Him, before and behind Him, others speak their theories and remedies in terms of "perhaps" and "peradventure," He, the Messenger of heaven to earth, is heard with his "Verily, verily, I say unto thee." The prophetic note of assurance may belong to Christ's people as well as to Him. The great need of the day is for men and women who shall become so possessed with the Spirit of Christ that they may with a positive unfaltering conviction deliver the final message of God for this world. In a word they are to claim the world for Christ. Let the Church send her heralds to the end of the world, shouting, "Bow the knee! Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord!"

He is worthy to be our Prophet and our King, for He purchased us with His blood. He has thus far ruled this world in such fashion as to prove his worthiness to have universal dominion. Ten thousand times ten thousand angels witness: "Worthy is the Lamb; to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

God give us a humble, a penitent, a teachable world—a world redeemed from self-will and insubordination. until every creature on the earth shall be heard saying:

"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

For:

"The tumult and the shouting dies,  
The captains and the kings depart;  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget, lest we forget."

## NEWS FROM THE FIELD AND NOTES OF THE WORKERS

Edited by **MRS. FINDLEY M. WILSON**, 2517 North Franklin Street,  
Philadelphia, Penna.

Miss Maggie B. Edgar sends this letter from Latakia, Syria, written May 8, 1920. It will be of interest to many women who have helped with the boxes.

"To the Women's Missionary Societies of the Ref. Pres. Church:

"About two months ago there arrived at Latakia some fourteen or fifteen boxes of goods from the Church in America. These contained a good supply of nice hospital sheets and blankets, some furnishings for the boarding schools, and a lot of worn clothing for distribution to those in need. When we saw the big warm coats we wished the boxes had come in time for them to be distributed before the very cold weather in February, but that was not in any one's power and we were glad to have them at any time. Only a few of the boxes gave us any clue as to who were the senders. We know one came from Winchester, one from Olathe, one from New Alexandria, and one or two from Pittsburgh.

"So we hope that all the donors will accept this acknowledgment from us of their kind gifts. A few weeks ago a package came by mail to my name containing some little dresses, sheets and towels. This had Canadian stamps on it; the only indication as to where it came from.

"The worn clothing is now distributed all over the country, some of it here in the town, and some in villages east and north, from ten to fifty miles away, and many who have had no new clothing for a long time were made happy thereby. How many times we have had our hands kissed in thanks, and how many wishes for long life and prosperity to those who furnished the things. This we pass on to the senders.

"Just lately we have received let-

ters from Mrs. C. A. Dodds, telling of ten cases shipped, evidently after those aforementioned, and giving a list of their contents, a list that shows what splendid work has been done in selecting articles and trying to get the things most desired. These we have not heard of yet, but we hope they will come safely.

"We were sorry to hear of the loss of some boxes in the Mediterranean, most sorry because of the disappointment to those who worked so hard to prepare the contents, but we know that God will accept the work done just the same as though they had reached their destination.

"To all and each we tender our thanks and loving appreciation for all the sympathy and loving thought for us and for the mission work here, that has been shown by the loyal women of our beloved church.

"May they hear the Master's voice saving to them, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me.'

"Your sister in His service,

"MAGGIE B. EDGAR."

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Another letter, this one from China, will also be of much interest. It comes from Miss Nelle A. Brownee, of Tak Hing, who is the first Bible evangelist among women in our China field. It is understood that the support of Miss Brownlee has been undertaken by the Women's Missionary Society of Pittsburgh Presbytery. She writes:

"At the beginning of my fourth year I feel that I am really undertaking definite work in the field for the first since coming out and even yet I scarcely know how or where to take hold to secure definite results from the women. I am going out to a village about thirty miles from here tomorrow to investigate a district with

a view to opening up a mothers' Bible school. This seems to me to be the only means of really giving them a saving knowledge of the Christ. I find it necessary to use the same simple methods with the women that I would with a five-year-old child to teach them the Gospel, and on this trip I hope to go out well loaded with plasticine, colored paper and pencils, chalk, blackboard, maps and cartoons to illustrate everything I say or they will not be able to remember any of the doctrine except what they have memorized and they do not understand this unless it is taught by illustration. I shall be gone with a Bible-woman or carrier for a week and shall take 'pot luck' with the family, and since no foreigner has been there I am quite in the dark as to what awaits me. I hope Miss McCracken will be able to go with me, though I have not been there myself and therefore cannot offer very flattering inducements to her in the way of food and sleeping quarters. Perhaps I should say 'I have been there' and so do not feel free to insist upon taking a new girl out for a week.

"I visited one leper again yesterday and found him still diligent in the study of the Bible. He is now so badly diseased that it is quite difficult to teach him. Fortunately he reads character and I can leave books in his hands, rather in his basket, he has no hands, and then go later and question him and explain to him concerning the doctrine left on a previous visit. He was delighted with a Bible catechism which I secured at the Missions' bookstore in Canton, and promised to commit the entire thirty pages of doctrinal points this week. I think, so far as I can tell, he is prepared for baptism now, but he will do well to commit the other doctrine, too. Another leper sent in a request for teaching this week. This makes three leper men, and I found one leper woman who seemed quite anxious to know the Saviour, but one week later when I returned to her home I found

she had died during the week. Such a faint knowledge of the Christ and a picture of John as he glimpsed the Holy City we left with her to direct her thoughts heavenward, and yet it gives us a faint hope that He who knew her lack of opportunity and loved her long before we knew her, has taken her to the home John saw.

"So many women have asked for Bible teaching since the meetings of last week that we will all be busy trying to bring them under instruction. The members of the Missionary Society of the Church here meet in my study every week, but in catechising them last week I found so few of them able to teach the Bible to inquirers. Many of them have forgotten what was taught them for admission to membership and not knowing much Chinese character they have no means of picking it up except as they are taught. I find them very much interested in the meetings and I always find our meetings an inspiration to me. I regret that they must close now until after the New Year. Just as at home, I think a good live Missionary Society the life of women's work in the Church.

"We are having beautiful weather and though it threatened rain this morning and the prospects for a pleasant ten-mile tramp tomorrow seemed anything but bright, it has cleared up again and I think we will have a cheery sun to make us forget all other discomforts. God always has so many good things in store for us that one feels so wicked to think of the gloomy phase of a situation at all. If only I could know the best way to solve the problems I meet daily in the homes I think I should be the most optimistic person in the world, for an itinerant evangelist must make of himself the funnel through which God pours into their hearts the Light of the Son of Righteousness and when he begins to picture Jesus to these in such utter darkness and sees their faces light up as they get a glimpse of heaven then he, too, has forgotten

the gloom of a sin-sick world and sees only the light and joy and peace of heaven. The question that puzzles is how to make the work count *most* for Christ.

"A few weeks ago I was called to a home to see a boy who had been badly burned. I found the burns had become infected and the maggots had worked in around and under the bones of the hands and arm. A hairpin was sterilized and I spent two hours digging into the burned flesh for worms. When I had finished one hand it looked like a bird's claw so clean had it been picked of flesh. The burned boy or young man was unconscious and died that night, so there was little opportunity to testify for the Master, as all who were there were too busy assisting in the care of the patient to listen to the doctrine. I came away wondering why God sent me there. Yesterday I met one, an uncle of the burned patient; as I saw his face light up when he spied me coming I knew the barrier to Gospel teaching had been burned away, too, and I knew then why God sent me to that home. Two or three years ago the Bible workers were sent abruptly on their way when they entered the village. Every day God shows me more clearly that when He bids me go I am to go and stop not to question why. He reveals the reasons in His own good time.

"I have been reading with profit, between boats, a message from Swanwick, 'The Unsearchable Riches of Christ' and this little book has led me to a fuller realization of the need of the Spirit in its fullness if we are to do as much as Christ would have us to do for His Kingdom. I used to read again and again with spiritual gain McNeel's book on the 'Spirit-Filled Life,' but I have not been able to get hold of one out here. I seem to have lost mine.

"Every day in this work of going from one place to another not knowing one day where I may be the next or what I may have to look upon has led me to realize that God would have

me ponder but one thing, 'am I myself fully surrendered to do the will of God?' If I can only feel that I am truly surrendered to Him then I have no need to fear that He will send me into places so unpleasant that He will not send the Comforter, Lightgiver and Burdenbearer to make the way pleasant for me. Without Him I could never work in the homes, but with Him it is joy.

"I realize I have written too much to you who have more work to do than I, but I enjoy writing and it is so easy to relax on paper that when I find time for letters I fear I impose too much on my friends. If you ever find time for a letter to me I assure you I shall appreciate it, for nothing looks so good to me when I come in from a long tramp as a letter from the homeland on my desk."

\* \* \* \*

Still another letter. Miss Jean M. Barr went with Miss Brownlee and Miss McCracken on one of their trips and tells so graphically of it that we almost feel that we, too, have been there. These letters will surely make their appeal. Who can read them without putting up a plea for the poor helpless ones over there in the dark, and for the dear, brave souls who would be their lightbearers?

"Last week I took my first trip into the country, made my first 'missionary journey.' It was really not my 'party'—Miss Brownlee and Miss McCracken planned it and asked me to go along.

"Where did we go? I really have a very vague idea. We walked through lanes, on 'broad highways,' over little paths between rice fields, across bridges, over mountain paths, through villages, by the side of streams. Our general direction was in a circle north and east of Tak Hing. From the top of Heung Shaan, a high mountain near the river just east of Tak Hing, one gets a splendid view of all this north country, and as far as one can see it is a series of rounded hills and narrow valleys.

"Our first stopping place was a little village snuggled in at the foot of a hill, as so many are. There lives an old grandmother in whom Miss Brownlee is interested. Just before we got to the grandmother's house, in an open space between her house and the next door neighbor's, we saw several women making rice flour. The rice is pounded in a big stone mortar sunk in the ground. This was in preparation for New Year's day, just two days after our visit, and the flour was being prepared to make goodies for the New Year's feast. While Miss Brownlee went around to the back of the house where the grandmother was working Miss McCracken and I talked with the children that gathered around us. Soon our hostess came, opened the front door and invited us to the front room. I wish I could make you see that room. Walls of mud brick; the earth for a floor, except for a stone here and there; just opposite the door a table with incense sticks on it; over to one side the bed, with a mosquito net so patched we could not decide what the original had been; and there in the front corner was the pig nicely fenced in. Our visit was short, we went to take New Year's greetings to the grandmother, but there was a good bit of the doctrine put into those greetings. While Miss Brownlee talked with her, we made friends with the children who had followed us in. Miss McCracken took a little book and picked some of the simplest characters, asking the children what they were. Two or three boys knew them, but the little girls just smiled and looked with round wide-open eyes. Soon the boys went away, then the little girls came closer and tried hard to remember that this was the character for man, and that for have, and that eight and nine were different. One little girl was able to pick out two or three before we left. They are so lovable, and it makes one's heart ache to see them growing up in ignorance.

"Our next visit was at the home of

a leper out in the middle of the valley, away from any other house. There is a leper whose home is in the village whom we wanted to see, but he was not at home. As we went across the fields, however, we saw him coming, oh, so slowly, and limping pitifully. (I do not know any names for them, so have numbered them, the village leper No. 1 and the other one No. 2). We met No. 1 just by the home of No. 2. In his high-pitched voice with the metallic ring in it, caused by the disease, he joyfully welcomed Miss Brownlee. He put down his basket and sat down on the ground; Miss Brownlee stood just a short distance away and talked with him, teaching, reviewing what had been taught. He seemed to remember all he had been taught, and was so eager and enthusiastic. There he sat, ragged, unkempt, a poor loathsome leper beggar, no one to love him, no one to care for him, an outcast. But with the assurance of faith in her heart and a smile on her face his teacher told him again and again that his Heavenly Father loved him and would never forget him. Such a little bit of the doctrine it is that he knows, but that little he is willing to tell others. He is teaching a dear little old grandmother over seventy years old, and in return she gives him his morning rice. We next turned our attention to No. 2. He sat there in front of his house watching us talk to No. 1, and had scarcely by word or sign shown that he knew we were there. He has a mother who looks after him and supplies his needs. He is much better off than No. 1, but has not his lovable disposition, and is not so responsive and eager. He had forgotten much that he had been taught and rather half-heartedly said what he did remember. He was wandering on, helped out by No. 1, who had moved when we moved, when two men suddenly appeared on the scene, coming around from the other side of the house. They looked over the foreigners and the two leper men, and their faces registered scornful amuse-



ment. After just a moment's pause Miss Brownlee went bravely on in spite of their sneering comments. They were too much, though for No. 2, he could talk no more; but No. 1, sitting on the ground beside his basket, recited the Commandments, the Lord's Prayer, and a simple blessing he had been taught, and answered questions, fearlessly, and without embarrassment. We left them then, and the scoffers left also, laughing as they went.

"We crossed the fields to the main road, and after walking for a little while stopped under a loovely big banyan tree by the roadside to eat our lunch. There were a good many passers-by, and we were the objects of much interest. Some looked as long as they could see, but kept going. Some stopped and watched for a little then went on. Some left the road and came over for a closer view, and quite a number stayed and talked a bit.

"Rested and refreshed, we went on again, following the main road to a village, through the village, and up into the mountains. It was so beautiful and restful. For a long time there was not another human being in sight. On one side of the mountain there was a grove of small pine trees. We stopped there to rest, lying down and looking up at sky and trees, with nothing to break the silence but the soft murmur of the wind in the pines and the occasional chirp of a cricket. Then we talked, mostly of things at home, for as far as the immediate surroundings were concerned we might easily imagine ourselves at home. With a laugh Miss Brownlee reminded us that this was not 'tong yan kwai kui,' Chinese custom, and we were up and off again, down the mountain side and out into the valley. And instead of being a beautiful valley it was a scene of desolation. The hills seem to be made up of a combination of coarse sand and red clay. When stripped of trees and grass, cut for fuel, there is noth-

ing to hold the soil and it washes easily. Great gorges have been washed out of the mountain sides and the floors of the valleys covered with this deposit of sandy clay. The rich valley soil where rice was brown is covered over and made useless. But the hills themselves are beautiful; the yellows and reds of the gorges, with a few spots of green, all the greener because of the contrast.

"Across the mountains and through a winding valley, and we came out onto another main road. We went out of our way about an hour's walk in the hope of seeing a certain woman. then turned our faces toward Tak Hing, about two and a half miles distant. I must admit that for this member of the party the 'home stretch' was long and painful, but all things have an end, and the end of the road came at last, and with it, as part of the supper for a tired, thirsty traveler, came delicious fresh tomatoes and lettuce. A hot bath, and a sound dreamless sleep, in spite of the sad and terrible things seen and learned, and lo! the next morning the soreness and weariness was all gone.

"The trip brought a queer mixture of emotions—joy and sadness, hope for what might be done, despair almost because of the amount to be done, a mingled feeling of awe at being chosen for such a work; a new inspiration, a new determination, a still deeper impress made on one's mind and heart that in the face of it all we are powerless, helpless, unless 'strong in Him and in the power of His might.'"

#### CHINA.

**Tak Hing, China.** The April 12th budget from Tak Hing arrived a little too late for the June issue of OLIVE TREES, which had to be made up sooner than usual. We are glad to have such a nice lot of items from both Tak Hing and Lo Ting and welcome most sincerely a letter from Do Sing.

Dr. McBurney and Dr. Wallace have returned recently from their trip to Peking, where they were attending the Medical Conference.

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Miss Huston left yesterday to attend an educational meeting in Canton, which is to be held on the 25th and 26th of this month. She is to give an address on the Administration of Country Schools.

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The women's and girls' school have been busy planting mulberries, cotton, corn and melons of different kinds.

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The schools have purchased two pigs and expect to get two more. The woman from Uet Shing has been appointed to the head of this department.

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At a congregational meeting held on Saturday, the 20th, Messrs. Tse Tsz Ying and Tse Kwan Chak were elected elders of the Tak Hing congregation and Mrs. Lei Lau Yung and Mr. Sham Iu Choh were chosen deacons.

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The Christian Endeavor Society is to resume its work next Saturday night and meetings in shops are to begin Sabbath night. We ask special help in prayer for this latest plan.

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A class in sewing and a class in carpentry has been opened in the Boys' School and the boys are much interested in both classes.

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Rev. Julius A. Kempf sends the following appreciation of Dr. Johnston and Dr. Sommerville:

"A letter from New York brings the news of the going home of Dr. Sommerville and Dr. Johnston. These were two great men in the Church. The one was a pastor and preacher. He had a heart big with love but it was kept under a cloak of majestic and sometimes awesome reverence for the Lord God Almighty. When he ascended the pulpit and led his flock in

the worship of God his appearance and manner of utterance made one feel instinctively the fulfillment of the verse, 'The Lord is in His holy temple, let all the earth keep silence before Him.'

"The other, a college president, could easily love every one of his students and he could easily be loved by all. His life was a constant sermon on the text, 'Thy gentleness hath made me great.'"

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Miss Mary R. Adams, writing of her return to Tak Hing, says:

"Seven weeks from the day I left Sterling, Kansas, I arrived in Tak Hing. The sea voyage of five weeks was a stormy one. Two steamships were disabled in the storm but the S. S. Monteagle came through safely. The ship's captain was on the bridge most all the time during the first three weeks, scarcely taking time to eat or sleep. One night the gale was so strong that the captain had to almost stop the engines and hold against the wind. When we were going with the wind and nearing the coast of Japan the waves were magnificent as they would 'mount up to heaven and then go down to the depths.' There were exquisite colorings on the waves as they tumbled over each other in a foamy phosphorescence.

"There was a cosmopolitan crowd of passengers on board, but all were congenial, and we were sorry to come to the parting of the way when we said good-bye.

"Reached Tak Hing at 2 o'clock in the morning, when there was a warm welcome by a merry bunch of school girls and some of the foreigners. The afternoon of that day there was a reception in the girls' school and we were entertained with speeches, songs and an original dialogue by the girls.

"There were fourteen hundred Chinese coolies on board. They were returning from France, and were as happy to see their native country as we are to see our native land. Their faces beamed with joy when they set

foot on native soil. It is like the good old days to be back among the Chinese sisters."

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A crying stranger came to the hospital one evening. She begged to stay all night. She had run away from home, leaving a gambling husband, a boy of four years and a baby six months old. She said she was not going back home. Wong Chan Yau, the Chinese woman doctor, took her in, and gave her to eat and sleep that night. Then the runaway told her story. The family had no rice with which to pass the new year so they had borrowed some cloth from a neighbor, the husband was to bring the cloth in to town and pawn it and buy some rice. Instead he took the money and gambled it all away. The money was gone, the cloth was gone, and how should it be restored to the neighbor and they had no rice with which to pass the new year. When Wong Chan Yau told her of the Jesus doctrine she stopped crying, she said it made her heart to be at peace. Chan Yau urged her to return to her family and, most of all, to her babe. She said to her you can go to the mountains and get grass and wood and earn a little money to buy rice for the New Year. In the morning she started home, having had a glimpse of the true light in her own heart. She was invited to attend services at one of the country chapels not a great distance from there.

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On going home from the Goforth meetings one of the evangelists called his people together, reported the meetings that had been held in Tak Hing, and began a series of meetings in his own village. He had been impressed, as the most of us here were, with the awfulness of sin in the lives of those who profess to be following Jesus Christ. These meetings were conducted much the same as Dr. Goforth's were. The evangelist said, "It was some time before any one was willing to confess his sin," but some one

made the start and there were many confessions. Some outsiders had come to these meetings and they began laughing at the Christians, saying, "It is all right for you to confess your sins, but we have no sin." But the preacher put it up to them, "Your consciences tell you that you have sin," and they admitted that it was true.

A man who had been through the Training School and was dismissed from the employment of the church last year because he failed to make good, confessed that he had spent his time in studying medicine when he had charge of this work for the church, and he did not preach as he had agreed to do, because he was afraid of men.

One of our members of that village had been suffering for some time from necrosis. There was an open sore on the side of his face that refused to heal. He thought he was tired of life, so bought some poison and took it, and went to bed, hoping to wake up in heaven? That night, his brother, who is not yet a believer, awoke with a feeling that he must go at once to this brother as he felt he was in great danger. So he got up and got some others to go with him, and went to him and asked what the trouble was. He immediately confessed to what he had done. They gave him an emetic, and relieved him of his poison. Strange to say, in a day or two, two pieces of bone came out of the sore and it has since healed. It has created a profound impression in the neighborhood and a great many people are wondering at the wonderful works of God.

\* \* \* \*

A little girl died in the hospital last Saturday morning. She had been sick only a few days and we did not know of her illness until Miss Adams ran in to tell us of her death. So many are dying this spring.

At 3 a handful of foreigners, two Chinese women, some school girls and the boys from the seminary gathered in the hospital for the simple service

conducted by Dr. Robb. Not a relative of the child was present, I think; it seemed so strange to me. She had been such a dear little girl and every one had seemed to love her.

When the service, that directed our thoughts to him who loves little children, was ended, four of us girls picked up the little pine box by its rope handles, and started for the "shaan." The box was bare and unadorned by a single flower; the lid bore some black lettering, "No. 1" in one corner; "W. River" in another. It had probably contained condensed milk or some other kind of canned goods.

I was surprised to see that only a few school girls were accompanying us and, to my question, received the answer I have learned to expect, "m hai kw'ai kui (not custom) for the relatives to go." At Dr. Robb's we stopped for a few minutes until hammer and nails could be brought and the lid securely fastened lest prowling dogs open the shallow grave. Then we went on between the high brick walls of the school compounds and into the field beyond, a field filled with curious cone and horseshoe-shaped mounds. The fragrant wild roses were a riot in the hedges but not one white blossom had been picked by loving hands to beautify the grave for the baby. The half-naked gravedigger took the box in his arms and placed it in the shallow hole, then began to fill in the earth, tramping it firmly about the end and sides of the box with his bare feet.

As we hurried home before the threat of the dark clouds that hung over Heung, we spoke of the father who about a month ago went to Lo Ting to work; we remembered his parting with his little daughter.

Will you pray that the black superstitions that fill the minds and the hearts of these people may soon be dispelled by Him who is the Light of the world?

\* \* \* \*

Lo Ting, China. Lo Ting furnishes

a newsy budget through the thoughtfulness of Mrs. W. M. Robb. It is much appreciated, and we are glad and grateful that Mrs. Robb takes up the work of news editor laid down by Mrs. E. C. Mitchell.

"Lo Kam Poh, one of the Chinese evangelists, while on his way to this city, April 5, was attacked by robbers and relieved of all his personal effects."

\* \* \* \*

"Ch'an Chan Hing, formerly librarian of the Lo King Chapel, is conducting a village school in his home. It is reported that the attendance is quite satisfactory. His course of study includes the Bible."

\* \* \* \*

"Communion during the past month have been held at Che Tsai, Lo Ping and Shuen Po. This is the first time either sacrament has been observed at Lo Ping. Every one was orderly and the solemnity of the occasion seemed to be manifest even to the heathen. There were three baptisms, one adult and two children. One of the children was an infant of one month old. Paul Chan is his name. He is the first boy among our Christians who has been given a Bible name in his infancy. The Boys' School at this place is conducted by Mr. Chuan Man Pho, who has been a Christian for a few years only. Though the school had been in operation less than two months, the 20 boys were already well grounded in the fundamental facts of the gospel. A Girls' School is a new feature of the work at this place this year. More than twenty pupils had enrolled, but to date there are but six in regular attendance."

\* \* \* \*

"The 'month-end' meetings planned for, at our annual mission meeting, especially for the Christian workers, have been found to be very helpful. We give God thanks for the manifest presence of the Holy Spirit."

\* \* \* \*

"One day when Mrs. Dickson re-

turned to her home from service, a little babe was found in the bushes between their home and the hospital. Upon investigation the child was found to be blind, and had been put there to die, or for some one to pity, because no one in China wants a blind girl in their home. The family look upon her as a dead financial loss, hence it is the general custom to get rid of blind girls in any way possible. The above was the method used in this case. During the afternoon, before the Dicksons returned one of the young men in the hospital, who himself has been shown great kindness in time of need, heard the little baby's cry and his heart went out in great pity to the tiny little creature of only a few months' old. Not knowing just what to do, but being sure he wanted to do something for the little unloved waif, he went to a street vendor not far away, bought a cake and put it into the hand of the little sightless babe for her to eat. Later, the little one was taken into the hospital and tenderly cared for, but three weeks later the little life went out. How grateful our hearts are for Christian homes and loving parents, who have always cared so tenderly for us, no matter what sickness or misfortune. It is Christ in the heart that does it. How we long for Him to come into more hearts in China."

\* \* \* \*

"A Christian woman, who lives seven miles from here, left her home early Saturday morning, the 17th of April. It was 10.30 when she reached the chapel, and great was her surprise to learn that it was not the Lord's day. A sick husband at home prevented her staying over night, so some psalms were sung and the Sabbath School lesson studied, and the long weary miles tramped over again."

\* \* \* \*

"The week of April 12th witnessed a tragic event at Shuen Po. Mr. Iu Paak Faan, a prominent teacher, a believer for some years and a baptized

Christian for two years, also a much-respected citizen of the community, was arrested by a petty military officer under higher orders and taken away to a military camp some miles distant. Facts in China are hard to assemble, but it appears that he was shot two hours after arrival, apparently without trial. The principal of the school in which Mr. Iu taught suffered the same fate. It is reported that they were in rebellion against the present military power and furnishing information to the opposing force. To date the facts are meagre. All the facts in a given case are hard to assemble in China. Although his connection with the church had nothing to do with the affair, the tragedy has been a staggering blow upon the little colony of Christians at Shuen Po. Mr. Iu was 41 years of age, the oldest member of the church there, and the recognized leader. The remaining members are all young men, and if one may judge, seem to feel much as the disciples must have felt when their Master was taken from them and put to death. They need the support of your prayers."

\* \* \* \*

"On April 23, Dr. and Mrs. Dickson's friends, both Chinese and foreign, very reluctantly said good-bye to them, and watched them sail away down the Lo Ting river in the little Chinese houseboat. The Chinese have shown great appreciation of the work Dr. and Mrs. Dickson have done among them during the six years they have been there. Both the hospital and their dwelling house have been built and paid for by the Chinese themselves under the Doctor's leadership. Many have received healing, and none have gone away without learning of the Saviour, who alone is able to heal the sin-sick soul. Their going away has left a great void in our midst. They were always faithful in pointing men to Christ rather than to themselves, so we are sure their work will abide."

"Just recently the word reached us of the home going of our beloved friends, Dr. Sommerville and Dr. Johnston. There are not many in our mission circle in China whose lives have not been touched by the influence of these men of God. To them both 'to live was Christ;' to leave this world was to enjoy an abundant entrance into the heavenly home. It was a great privilege to know both of these servants of God. The world was made better for them having lived in it. May we who remain serve God with like reverence, faithfulness, gentleness, forbearance and love, as did these who have fallen asleep in Jesus."

\* \* \* \*

**Do Sing, China.** In midst of their moving from Tak Hing to Do Sing, Rev. and Mrs. R. C. Adams have found time to forward these notes from their new location. Many thanks and please do it often.

"Mr. and Mrs. Adams moved to Do Sing about the middle of February. They are now quite comfortably located upstairs over the chapel."

\* \* \* \*

"Mr. Adams preached his first sermon in Chinese February 22. The audiences are not large, but there has been a gradual increase each Sabbath since our arrival."

\* \* \* \*

"'A little child shall lead them.' Several of the neighbor women have been in to call on us. Their excuse has invariably been, 'little sister or little brother wanted to see the baby.' One of their first comments is: 'The baby does not wear a cap.' Little Chinese babies wear a cap all the time in cold weather. Usually, though, the cap has no crown in it. The upper part of the head is bare."

\* \* \* \*

"Boom! Bang! Bang! Hurrah for the Fourth of July. The first-crackers have been popping since midnight. But, no, a glance at the calendar shows that it is only February 20. Another glance at the Chinese characters below and we read, 'First moon,' 'First day.'

This is the Chinese New Year and the people are celebrating. Over the doorways are new mottoes written on red paper. Everybody is dressed in his best clothes, perhaps in clothes hired for the week from the pawn shops. This is a week of leisure when the people just walk about and gossip and eat big feasts. The little children like this time of year for their grown-up friends give them presents of a few pennies wrapped in red paper. Just outside our yard is a big banyan tree where people come to worship. Women bring trays of food, such as roast chicken, pork, rice and vegetables. They also have a pot of tea, which they pour into cups. After waving the cups back and forth before the tree, the tea is poured back into the pot. They then return to their homes and eat this 'meat offered to idols.'"

\* \* \* \*

"Do Song is a flourishing and bustling place. It is the commercial centre for quite a large district. This district has a population of perhaps 300,000. Do Sing city has a population of more than 10,000. This is the field for one man and his wife to oversee. The job is large; too large for us, but not for God. We are counting on your prayers to move the right arm of the Almighty in our behalf and in behalf of this district."

\* \* \* \*

"House-moving seems to be about the same pleasant (?) experience in China as elsewhere. Some of us who have it in anticipation congratulate the Adams family on getting through with it. Do Sing should also be congratulated on the addition of such desirables to its population. Mr. Adams gives us an experience:

"If you were living at Tak Hing, China, and wanted to move yourself and all your possessions to Do Sing, a town about 15 miles farther up the river, what course would you pursue? Next week will be Chinese New Year and at that time it will be impossible to hire a boat, for the Chinese all take

a vacation at that season of the year. The decision made, the packing began and when a missionary begins packing, even he finds that he has more worldly possessions than he knows what to do with. Two days before we wanted to start we asked the Tak Hing chapel keeper to call a boat for us, which he kindly consented to do. The next morning when we went to look at the boat we found that he had under-estimated the amount of our belongings or he would not have called the boat which he did. Wednesday morning, no boat, most of our possessions packed with the expectation of starting the next day at noon. We scurried around to find a suitable boat but only one was obtainable and from the price they asked we thought they must be in league with the packers at home. Then we called on one of our fellow-missionaries to go with the chapel keeper to a village about three miles below Tak Hing, where there are usually plenty of boats, but they returned in a short time, saying that there was nothing doing in the boat line down there, for all had gone home for Chinese New Year. Then we called the boat at which we had looked in the morning, and by the middle of the afternoon the coolies began with poles across their shoulders carrying our possessions to the boat, a distance of about a quarter of a mile. By the next day noon all our worldly possessions were on a boat, the size of which was about fifty feet long and eight feet wide at the widest part. About 2 P. M. a tug boat came along and we hooked on behind them and started up the river. It was rainy and cold and the wind blew through the boat, but the boss fixed up the front end quite well and we found sheltered places behind some of the furniture and prepared for a three-hour ride. The Chinese, during cold weather, wear so many coats that if they began removing them one at a time it would take some time before they would come to themselves. (This is the explanation a Chinaman has been heard to give for

the Prodigal Son, 'coming to himself.') They think it strange that we foreigners do not wear more coats, and this furnished the first topic of conversation. They asked questions as to the kind of cloth of each piece of clothing I wore and the price, etc. Sometimes they would talk among themselves and would speak in a low tone when they did not want me to hear. Once one of them asked the others: 'He cannot understand when we talk very fast, can he?' I understood that and laughed at him, and for some time he would not talk very much. He thought he had 'lost face.' Shortly, the owner of the boat came right out and asked me about the doctrine. I talked to him a little while, and then they began asking questions. Some of the questions I could not understand so I asked the Tak Hing chapel keeper, who is a Christian clear through, to answer their questions. He gave them a good talk on religion. The owner of the boat had been at one of the evening meetings, during the time Dr. Goforth was with us, and had heard enough that he was thoroughly interested. He asked me if I would be pleased to have him come and visit me when he returned to Do Sing after Chinese New Year. I assured him that I would and he said he would come. I hope and pray that he will.

"We arrived at Do Sing about 5 P. M., and had enough of our goods carried up that evening to make it possible for us to get something to eat and a place to sleep for the night. The next morning it was pouring rain but that did not stop the works. It only gave the workmen an excuse to ask for more wages.

"We are living in Do Sing now and when the Foreign Mission Board representatives or any other of our Covenanter friends come to China we will expect to see you at Do Sing. The people here are both good and bad. We are praying for the Holy Spirit to make more of them good."

## WOMEN'S CONFERENCE AT GREELEY, COLORADO.

Synod time this year was a joyous time for meeting of old friends and new ones. Not counting Greeley's good women there were over seventy women enrolled. They were there from Cyprus, China, Seattle, New York, Chicago.

This not being the year for the regular meeting of the Women's Synodical Missionary Society only two open meetings were held. Friday afternoon, June 4, the women met in the Y. W. C. A. room of the Teacher's College. A song service was followed by an impressive devotional period, conducted according to the plan used in the Uniform Program under the Forward Movement Committee.

Stewardship of Prayer, led by Mrs. Dr. Wright, China.

Stewardship of Personality, led by Mrs. A. E. Crooks, Newcastle, Pa.

Stewardship of Property, led by Mrs. J. G. Reed, Stafford, Kan.

This solemn helpful hour prepared the way for a ringing message from Rev. D. H. Elliott, Forward Movement Secretary.

An informal conference was then held in which the standard of efficiency, Uniform Programs and Mission Study books were discussed. It was interesting to hear the names of the new Junior Mission Study books; Foreign, "Lamp Lighters Across the Sea," by Miss Margaret Applegate; Home, "Mr. Friend o' Man of the City Is-to-Be," by Rev. J. T. Stocking, D. D. (See Missionary Review).

It was suggested that all societies try to be good parliamentarians and hasten through the business in a systematic, orderly way, thus saving time for the program.

Mrs. R. C. Wylie thanked the women for responding so promptly to the call of the Planning Board.

Tuesday afternoon the women gathered in the cool basement of Greeley's new church to hear six missionaries—Miss Elizabeth McIlroy, Quin-

ter, Kan., and Miss Mary Shanks, Denver, newly appointed missionaries to Turkey; Mrs. Walter McCarroll and Mrs. Calvin McCarroll, from Cyprus; Mrs. Dr. Wright and Miss Ella Margaret Stewart, from China, gave heart-to-heart talks. They want our prayers. The work is great.

The Findings Committee reported the following, which was adopted: Recognizing the leadership of Him whose power is infinite, whose love is impelling, and with a longing desire to do His will in our lives, we reconsecrate ourselves to the service of Christ our Master.

In order to become more effective workers we have listened to the unfolding of Synod's plans, have conferred together and we have sensed the needs of the war-torn world.

We want to respond to the appeal of the Forward Movement secretary and make our lives count for much in moulding the character of our dear ones, leading them into higher Christian service.

In the work of the local societies we express our approval of the standard of efficiency, the Uniform Program and all similar aids, regarding them as a good beginning in our organized work.

We urge greater faithfulness in devotions, in study and in work so that each society may be a 100 per cent. society in its report to the bi-ennial meeting next year.

Mrs. W. B. Hay, Eskridge, Kansas.

Mrs. Chas. F. Carson, Greeley, Colo.

Miss Susie Henderson, Morning Sun, Iowa.

Mrs. Wm. Esier, Wilksburg, Pa.

Mrs. James R. Kennedy, Bloomington, Ind.

Mrs. Harriet S. Pritchard, Montclair, N. J.

Recommendations were read from the Home Mission Superintendent, Miss Lillie McKnight; the Thank-Offering Superintendent, Mrs. J. M. K. Tibby, and the Junior Superintend-



ent, Miss T. C. Weir. See OLIVE TREES later for these fine "Suggestions."

The meeting adjourned by a rising vote of thanks to the speakers and to the splendid people of Greeley for their gracious hospitality.

The Synodical Executive, at its meeting appointed a "Budget Committee," representing each presbyterial, to prepare a provisional budget to be presented at the Biennial meeting in 1921:

Kansas, Mrs. D. H. Elliott, chairman.

Pittsburgh, Mrs. W. J. Ward.

Colorado, Mrs. S. E. Greer.

Pacific Coast, Mrs. P. J. McDonald.

Philadelphia, Mrs. S. A. S. Metheny.

Ohio, Mrs. D. S. Erwin.

Iowa, Mrs. W. C. Allen.

Illinois, Miss Faith Coleman.

New York, Mrs. James Arthur.

It is hoped that this may take the place of Article 5 in the By-Laws.

Synod voted heartily to give the Women's Synodical Missionary Society and the Forward Movement, Thursday night of Synod week, next year, for a Conference.

All through the year "Together" is the W. S. M. S. Keyword.

MRS. MYRTA M. DODDS.

## PITTSBURGH PRESBYTERIAL

The Thirty-fifth Annual Convention of the Woman's Missionary Society of Pittsburgh Presbytery, met in the Eighth Street R. P. Church, Pittsburgh, on May 18th and 19th. About sixty-four delegates and many visitors were present, twenty-four societies being represented.

The keynote of the devotional exercises was "Service." Those of the morning were conducted by Mrs. N. C. Blackwood, her subject being "Our Personal Preparation for Service." The afternoon devotions were led by Mrs. J. Boyd Tweed, with "The Field of Service," her subject and special prayers for our Presbyterial Missionary in China, Miss Nellie N. Brownlee, were offered, not forgetting her

co-workers. "The Certainty of Success" was the thought for the Wednesday morning worship, led by Mrs. John Peoples, of Mersine.

The Convention was greatly favored to have present so many of our missionaries, from both home and foreign fields. In the afternoon the following missionaries were introduced to the convention by the president: Mrs. John Peoples, of Mersine; Miss Ella M. Stewart, of Lo Ting, China; Rev. J. K. Robb, of Tak Hing, China; Miss MacFarland, Jewish Mission; Miss Wikerham, Indian Mission, and Miss Ella Frazier, formerly of the Southern Mission, and now engaged in Y. W. C. A. work in Youngstown, Ohio.

Miss Wikerham gave a very impressive picture of her work among the Indians, visting in their homes and helping care for their sick bodies as well as their sick souls, of the temptations and pitfalls surrounding the Indian and the necessity for prayers for this work.

Miss Stewart deeply impressed us in her address, showing the sad condition of women in China and the great need for women doctors and nurses.

Miss Frazier told of her deep interest in Knox Academy and the needs of her people, especially the women and girls.

Miss MacFarland spoke about the encouraging features of their work among Jewish children and women, also some other nationalities.

Mrs. Peoples told us something of Dr. Peoples' work and of his homecoming, probably in the near future.

Rev. J. K. Robb, in an address on the country in which he labors, said that China, though sick now, when she recovers her health, may yet take her rightful place among the nations of the world, and spoke of the wonderful influence for good she would have if Christianized.

Mrs. R. B. Robinson, President of the Allegheny County W. C. T. U., addressed the convention on the subject "Tomorrow's Obligations," and

showed how great is the need for our interest and co-operation in the moral reform and uplift in our own country.

In the Children's Hour a very impressive exercise was given by the children of the various Pittsburgh Congregations, under the leadership of Miss Mary MacWilliams, Junior Superintendent.

Tibby, Thank-Offering Secretary. A beautifully arranged pageant, presented by the young people, led by Miss Caroline Sloan, showed the Church to her responsibilities and vividly pictured the need of a "Forward Movement." Rev. E. L. McKnight, speaker of the evening, also had the "Forward Movement" as his theme and gave us a stirring address on this subject.

Mrs. W. J. Ward, treasurer, announced a thank-offering of \$2355.01 had been collected, the largest in the history of this Presbyterial, last year's thank-offering being \$1828.06. Part of this is used to pay Miss Brownlee's salary and the remainder this year will be given for relief work in our Syrian Mission. Total collections for the year were \$3896.03. Total expenditures, \$3300.57.

A new life member is added this year; Mrs. G. E. Edgar, of our Selma Mission, by Mrs. James S. McGaw; the other life members being Mrs. T. J. Blackwood, Newcastle; Mrs. M. L. Hice, Allegheny; Mrs. Rosa Martin and Mrs. Douthit, Rose Point. The junior life members are Caroline Sloan, Loel Acheson, John Tibby, Kenneth McGaw and Waldo McGaw, of Eighth Street Church, and Hugh Scott Calderwood and Donald Alexander Calderwood, of East End.

MRS. WYMAN S. ROBB,  
Secretary.

## JUNIOR DEPARTMENT.

### Miriam.

Miriam is a little Jewish girl, with big brown eyes, brown hair, and a pale olive-tinted skin. Her father is

dead and she lives with her mother, brothers and sisters in the heart of one of the Jewish districts in a large city.

Her father hated the Christians, but Rachel found them very nice. They had classes for the children, where they learned to make beautiful things; posters and all kinds of little cut-out and colored things. Then, too, they learned Bible verses, and had beautiful pictures on the wall. The pictures Rachel liked best were those about Jesus—the baby Jesus in his mother's arms, the teacher Jesus with his disciples and the multitudes, seemed to interest her. One evening the teacher saw her standing before a picture of the Crucifixion observing it intently. Who can tell what the child's thoughts were? Was she disgusted at the idea of the Cross (that most hateful thing to a Jew) or was she pained at the thought of the suffering the Saviour endured? Who can say?

Small children are not supposed to have much mind of their own on religious matters, but Rachel does. She likes the Christians and the stories about Jesus. One day another little Jewish girl said to her:

"Do you go to the Mission."

She said, "Yes."

"Why do you go?"

"Because I like to hear about Jesus."

The family, of course, are anxious to keep to their fathers' faith. There is and will be much opposition if this child continues to take such a bold attitude and think for herself. In fact, there is quite a bit of quiet endeavor now to keep her from hearing more of these dangerous doctrines.

This is a wonderfully bright, attractive child, with great possibilities. What does the future hold for her? Children, we should pray that God will guide and direct her life.

MARY A. MCWILLIAMS.

## FOREIGN MISSIONARIES OF THE SYNOD OF THE REFORMED PRES. CHURCH

### *Latakia, Syria.*

REV. JAMES S. STEWART, D. D. On  
furlough  
 MRS. JAMES S. STEWART On  
furlough  
 REV. SAMUEL EDGAR  
 MRS. SAMUEL EDGAR  
 J. M. BALPH, M. D.  
 MRS. J. M. BALPH  
 MISS MAGGIE B. EDGAR

### *Mersine, Asia Minor.*

REV. ROBERT E. WILLSON  
 MRS. ROBERT E. WILLSON  
 REV. ANDREW J. MCFARLAND On  
furlough  
 MRS. ANDREW J. MCFARLAND On  
furlough  
 JOHN PEOPLES, M. D. On  
furlough  
 MRS. JOHN PEOPLES  
 MISS M. ELMA FRENCH

### *Larnaca, Cyprus*

MR. WILBUR WEIR  
 REV. ALVIN W. SMITH  
 MR. ERNEST V. TWEED

### *Nicosia, Cyprus*

CALVIN MCCARROLL, M. D.  
 MRS. CALVIN MCCARROLL

### *Tak Hing Chau, West River, South China*

REV. A. I. ROBB, D. D.  
 MRS. A. I. ROBB  
 REV. J. K. ROBB On  
furlough  
 MRS. J. K. ROBB

REV. JULIUS A. KEMPF  
 MRS. JULIUS A. KEMPF  
 KATE W. MCBURNEY, M. D.  
 MISS MARY R. ADAMS  
 MISS ROSE A. HUSTON  
 MISS NELLIE A. BROWNLEE  
 REV. JESSE C. MITCHEL  
 MRS. JESSE C. MITCHEL  
 MISS LILIAN J. MCCrackEN

### *Do Sing, West River, South China*

REV. R. C. ADAMS  
 MRS. R. C. ADAMS

### *Canton Medical Missionary Union, Canton, South China*

JAMES M. WRIGHT, M. D.  
 MRS. JAMES M. WRIGHT

### *Lo Ting, Via Canton, South China*

E. J. M. DICKSON, M. D.  
 MRS. E. J. M. DICKSON  
 MISS INEZ M. SMITH, R. N.  
 MISS JEAN M. BARR  
 REV. WILLIAM M. ROBB  
 MRS. WILLIAM M. ROBB  
 MISS ELLA MARGARET STEWART  
 MISS JENNIE M. DEAN  
 MISS M. EDNA WALLACE, M. D.

## HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH

### *Indian Mission, Apache, Okla.*

REV. W. W. CARITHERS, *Superintendent.*  
 MISS INEZ WICKERHAM  
 MISS ELLEN WILSON  
 MISS IRENE MCMURTRY  
 MISS MAE ALLEN  
 Mission of the Covenant, 800 South 5th St.,  
 Philadelphia, Pa.  
 MISS ANNIE FORSYTH  
 MISS EMMA M. MCFARLAND

### *Volunteer Workers.*

MISS MARY GRAY  
 MISS MAZIE STEELE  
 MISS ANNA THOMPSON  
 DR. RALPH DUNCAN  
 MR. SAMUEL JACKSON  
 MR. MELVILLE PEARCE  
 MR. WILL STEWART  
 MR. EDWIN ANDERSON

} *Alternating*

### *Southern Mission, Selma, Ala.*

REV. G. A. EDGAR, D. D., *Superintendent*  
 MISS LOLA WEIR, *High School*  
 MISS MARY REYNOLDS, *High School*  
 MISS ELLA HAYS, *Grammar School*  
 MISS MARY WILSON, *Sixth Grade*  
 MISS LAURA WEIR, *Fifth Grade*  
 MRS. M. I. ROBB, *Fourth Grade*  
 MISS RUTH KYNETT, *Third Grade*  
 MISS EULALIA HOWARD, *Second Grade*  
 MRS. E. O. SENEGAL, *First Grade*  
 MRS. G. M. SIMS, *Primary Department*  
 MISS MARY E. FOWLER, *Girls' Indus. Dept.*  
 PROF. THEOD'RE LEE, *Boys' Indus. Dept.*  
 MISS SOPHIA KINGSTON, *Prin'l Little Know*  
 MRS. LOUISE KYNETT, *Prin'l Pleasant Grove*  
 MRS. ESTELLE LIGHTNING, *Asst. Girls' In-*  
*dustrial Dept.*  
 MRS. EARNEST BROOKS, *East Selma*

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## THE SUNDAY SCHOOL WORLD for

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Under the treatment of each lesson will be found

The Lesson Approached  
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